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UNITY

AN ORGAN OF REASONABLE RELIGION

The Unitarian

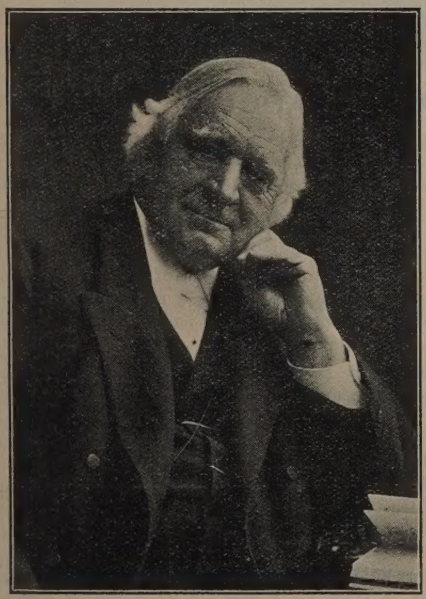
MONTHLY

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 112. [Vol. X.—1.] January, 1913. ONE PENNY.

FROM ANVIL TO PULPIT.



ROBERT COLLYER IN HIS LAST YEARS

Rev. ROBERT COLLYER, D.D., Litt. D.

The Rev. Robert Collyer, pastor Emeritus of the Church of the Messiah, New York, died on Nov. 30th, aged 89. He was born at Keighley, Yorkshire, Dec. 8th, 1823; went to work in a factory 13 hours a day at 8 years of age, from 6 a.m. to 8 p.m., with one hour allowed for dinner. At 14 he was apprenticed to a blacksmith at Ilkley. He married at 23 on £1 a week, and lost his wife at 25; became an acceptable Methodist local preacher; in 1850 married a second time, at 27, and on his wedding day he set sail for America, where he worked as a Smith near Philadelphia, and was in request as a Methodist lay preacher. Lucretia Mott found him an earnest supporter of the anti-slavery agitation against his fellow Methodists, who began to dub him a heretic. She introduced him to the Rev. Dr. W. H. Furness, Unitarian Minister in Philadelphia. Dr. Furness invited Collyer to preach for him, and Collyer's appearance in a Unitarian pulpit led to his severance from the Methodists in 1859. He then accepted an appointment to be Unitarian Missionary in Chicago, where he became a popular preacher, built Unity Church, which was destroyed in the great fire of 1870. The Church was re-built with the assistance of Unitarians and others in England and America. In 1878, after 20 years in Chicago, he accepted an invitation to the Church of the Messiah, New York. He was a great large-hearted preacher as well as an able writer of books, and was beloved in America and in England, where the Leeds University, on his last visit, conferred upon him the degree of Litt. D., in 1907.

Varieties.

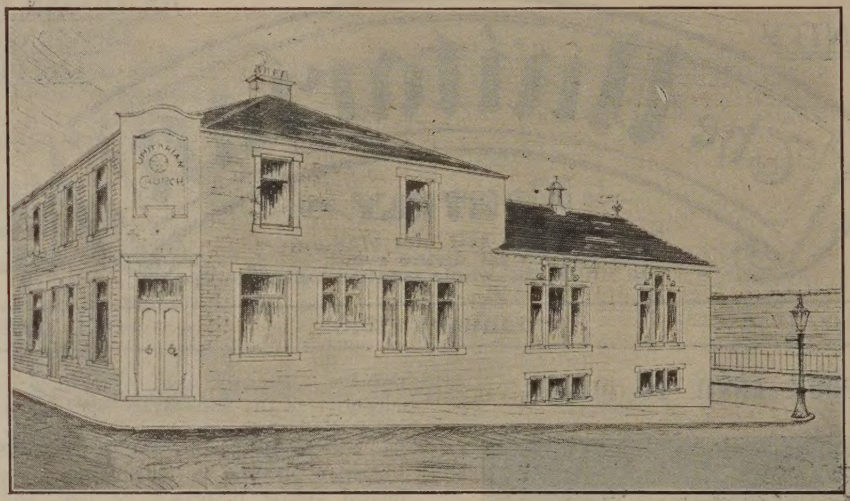
HELEN KELLER'S CREED
(though blind, deaf and dumb).

"I believe in God; I believe in man; I believe in the power of the spirit. I believe it is a sacred duty to encourage ourselves and others; to hold the tongue against any unhappy word against God's world, because no man has a right to complain of a universe which God made good, and which thousands of men have striven to keep good."

NEW YEAR: WELCOME!

Where are the works in patience wrought,
The grace to love my neighbour;
The sins left off, the wisdom taught,
Of suffering and labour?
The fuller life; the strength to wait,
The equal heart for either fate?
Well may I speed the parting guest
And take this stranger to my breast!
Be thou indeed a true year,
O fair and welcome New Year.

—Edmund Clarence Stedman.



NELSON UNITARIAN CHAPEL.

It was resolved at a meeting of the N. and E. Lancashire Unitarian Mission, at Bolton, May 11th, 1904, that a Unitarian Movement be established at Nelson. A local Committee of Ministers and others was formed, and Sunday Services were commenced on October 9th in a room in Railway Street, the Rev. W. Copeland Bowie, of London, being the preacher to a congregation of about 250 people. By means of financial assistance from the N. and E. Lancashire Unitarian Mission, the services were continued, and a Sunday School was started, with Messrs. J. T. Mosedale and James Parker as the first Superintendents, assisted by Messrs. French and Hird (Colne). After about a year it was decided to take a more suitable room, and the Services were removed to the Lecture Room of the Weavers' Institute. In this room the work has been carried on with great difficulty, but with faithful devotion. But there was access to the premises on Sundays only, which was a considerable disadvantage, as week-night meetings were often a necessity.

At length the congregation made known its desire to the Committee of the N. and E. Lancashire Unitarian Mission that a building scheme should be inaugurated. This idea was encouraged, and attempts were made to find and purchase property on a suitable site, which could be converted into a Church building. Ultimately, after difficult negotiations, premises were secured in Eleanor Street, which have since been made into a compact and commodious Church, with nearly every desirable want in Church and School work conveniently provided for in the reconstruction, at a total cost of £1,200. Five Memorial Stones were laid on Saturday, July 20th, 1912, by Messrs. David Healey, J.P. (Heywood); J. T. Bibby (Burnley), Mrs. Robinson Duckworth (Nelson); Mr. J. T. Mosedale (Nelson); and the Rev. A. W. Fox, M.A. (Todmorden), laid a stone to commemorate the Tercentenary of the Unitarian Martyrs, Bartholomew Legate and Edward Wightman, the last sufferers burnt to death at the stake in England for religious belief.

On Saturday, November 30th, 1912, the New Church building was opened by Mrs. Wm. Healey, of Heywood; Mr. J. S. Mackie, of Burnley, a pioneer of the movement, presented a golden key, suitably inscribed, to Mrs. Healey, on behalf of the Committee and Congregation.

The Rev. H. D. Roberts, of Liverpool, preached the dedication sermon, over 200 persons, including friends from neighbouring congregations, being present. After tea in the Ambulance Hall, an enthusiastic meeting was held in the new Church, Rev. J. J. Wright, of Chowbent, President N. and E. Lancashire Unitarian Mission, presiding; speakers: Revs. R. T. Herford, B.A. (Stand); E. D. P. Evans (Bury); A. W. Fox, M.A. (Todmorden); A. Cobden Smith (Colne); W. J. Piggott and Mr. J. S. Mackie (Burnley); Messrs. D. Harrison (Colne), J. T. Mosedale, father of the movement, and A. Collinge (Nelson). Opening Services were continued on Sunday, Dec. 1st, Rev. J. J. Wright preaching morning and evening, and the Rev. W. J. Piggott in the afternoon; also on Dec. 8th the Rev. H. McLaclan, M.A., B.D., Warden of the Unitarian Home Missionary College, Manchester, conducting the Services.

About £500 have been raised towards the cost of the buildings, leaving £700 debt, which, it is hoped, will be cleared with the generous assistance of denominational friends, so that this earnest congregation be not left with a burden of debt so great as to cripple its energies. When free from this debt the Church looks forward to securing a resident minister, and a future of prosperous work for reasonable religion in their progressive town.

Anecdotes and Illustrations.

GOD'S METHOD OF CREATION.

The facts about us are the evidence, and science gives us the key, and furnishes us with the method of interpretation. We may, if we choose, take the first chapter of Genesis, and say there is nothing more to discover; the key has already been found. We might say of a house that the roof was put on before the walls were built or the foundations dug. But we are not likely to satisfy the world by such an assertion. So we may say with Genesis that light shone on this earth before the sun and moon were created; but it is not the best way of finding out the method God pursued in Creation. The only way to build a house is to begin with the foundation, and so to walls and roof. The law of gravity will not permit of any other method. The laws of nature work in certain fixed and definite directions; they cannot, they will not, act in any other way; and they never contradict each other. So that we may lay down this as a preliminary law to start with: that God proceeded with the work of creation by natural laws, and that any theory of creation inconsistent with those laws, is by that very fact, untrue.

—Rev. J. E. Manning, M.A.

GOD KNOWS BEST.

God knows our burden-bearing power. A little boy was helping his father to unpack some boxes of goods. His father took the parcels from the box and put them on the outstretched arms of the boy.

"Don't you think you have load enough?" said a passer-by.

"Father knows best how much I ought to carry," said the lad.

It showed trust and confidence. His father's love would not over-burden him.

OUR FATHER'S LEGACY.

A man was walking to church reading the New Testament, when a friend who met him said, "Good morning, Mr. Price."

"Good morning," replied he, "I am reading my Father's will as I walk along."

"Well, what has He left you?" asked the friend.

"Why, He has bequeathed me a hundredfold more in this life; and in the world to come, life everlasting."

GOD SPEAKS.

One Saturday night a boy was sweeping out his master's shop and picked up a half-sovereign. The boy was very poor. What riches this piece of money meant for him! "It would buy so much, and nobody would know," he thought. But something within him said, "Stop! thou shalt not steal," and he took the money to his master, while his conscience said "Well done." God spoke to him in the voice of conscience; he listened to that voice, and was saved from becoming a thief.

SEEKING TRUTH.

When Columbus was nearing the shores of America, he showed his mutinous sailors pieces of carved wood, and branches of trees with green leaves on them, floating on the waves, as proof that land was not far distant. Neither the most sceptical among them, nor the best Catholic among them, doubted for a moment that these things were proof only of land where trees were growing, but also of the abode of men—for carved sticks do not float on the waves without having first been in the possession of the men who carved them. That was a step from the known to the unknown. The carved wood was visible before them. The land was as yet invisible. But Columbus knew it was there, and that it was inhabited.

—Rev. J. E. Manning, M.A.

GOD'S CARE FOR THE CHILDREN.

A little boy asked his father: "Papa, if you should go to heaven to-night, what do you think would be the first thing God would say to you?" As the father hesitated the little fellow continued, "Don't you think he would say, 'Go right back and get the children?'"

MAN A CREATOR.

Tell me the story of Michael Angelo and his art creations, and you do much. But take me into Michael Angelo's studio, and let me see the great master's tools, his plans, his unfinished sketches, his work actually going forward, and you do vastly more. Is it not clear how this applies to the two creation theories? The old creation theory talks to me about the supreme World-Artist,—tells me a story as to what he did once on a time in a far distant past. . . . . Evolution takes me by the hand and leads me into the great Artist's studio, Universe-studio . . . and brings him nearer to me.

—Rev. J. T. Sunderland, M.A.

WASTE AND SAVING.

The Standard Oil Company is the richest Corporation in America, if not in the world. The manager of the works told a visitor one day that in all their great work they had found that 22 per cent. of their gross product was useless. It was the refuse left after they had taken off what was of value; they threw it into the river to get rid of it, but the local authorities said they could not allow the streams polluted. Then they dug a pit and tried to destroy it by fire; but the quantity was so great, and the fire so hot that men could not attend to it. Then chemists went to work upon it, and they discovered paraffin, which is the most profitable portion of the whole oil industry.

When it is discovered how to make the most out of the refuse of humanity, and to turn it all into moral, mental and spiritual wealth, all the world will become wonderfully more rich.

Unitarianism and the Future.

An Open Letter from one convert to another.

My dear Piggott, A REPLY

I had almost written "my dear Hamlet," so closely does your "Open Letter" resemble an extended paraphrase of the sickly Dane's lament—

"The time is out of joint: O cursed spite,
That ever I was born to set it right!"

Truly, as a denomination we are in a parlous state; but things are by no means so black as your too facile pen describes them. There are times when the most sanguine of us are fired with a divine discontent, and in bitter disappointment our souls cry out—

"Ah, Love! could thou and I with Fate conspire
To grasp this sorry Scheme of Things entire,
Would we not shatter it to bits—and then
Re-mould it nearer to the Heart's desire?"

But the mood passes; a sense of humour, accompanied by a sense of the proportion of things, comes to us as an angel of light, and we are inclined to fall on our knees and thank God our power to shatter so greatly unequals our unwisdom. In saner moods, when we have seen our denominational life steadily and seen it whole, instead of wringing helpless hands over the spots on the Unitarian sun we have rejoiced in its light and health, and leaped forth to announce our joy to those who sit in darkness and the shadow of death. Towards the end of your letter you ask, "Can we have gone astray in our pilgrimage?" I cannot answer for you; but speaking for myself, after seventeen years of happy fellowship and happier labour among Unitarians, I would put a trumpet to my lips and cry, No! No! No! a thousand times No! I enjoy a freedom such as no other denomination can offer me. For my intellectual companions I have seers and thinkers heartily pledged, as the leaders of no other school appear to be pledged, to the truth, the whole truth, and nothing but the truth: thinkers and seers so fearlessly honest that they dare to put truth before denominational considerations. For my moral teachers and exemplars I have noble men and women who, stressing the ethical aspect of religion and living it out in their every day conduct, are the purifying salt of the earth. And for my spiritual masters I have saints of whom the world is not worthy—men filled with Christ-like passion for the true salvation of man; men who live the life of the Spirit in the midst of time; men whose souls are aflame with great energizing visions of the glory of God and the living ministry of his Christ. Gladly, then, do I bear my humble testimony to the faith that claims me as its own, and to the fellowship of the small band of scholars, saints, and martyrs who lend lustre to the Unitarian name. I have not gone astray in *my* pilgrimage. So much for my side of the shield, let me now turn to yours.

But before examining your "case" and your "parable therefrom," a small correction is called for. The honour of reading a paper before the Provincial Assembly has not been mine; but as you mention 1911 I presume your generous reference is to a modest contribution I made at the B. and F. Autumnal Meetings last year at Bury, in which I entered a plea for a "revival without revivalism." My address seems to have left a curious impression upon your memory. I gratefully accept your judgment that my mind is "essentially evangelical," but I fail to see how that precludes my emphasising what you call the "supernatural and sacramental aspects of religion." Why, these are the very things I do emphasise, but not more strongly than another aspect upon which your letter is all but uniformly silent. I refer to the ethical aspect of religion, upon which, in my judgment, it is the peculiar mission of Unitarianism to insist. And it is because of certain expressions of this aspect of religion that you have a "case" to state and a "parable" to set forth. You will not be surprised, therefore, when I say my flesh refuses to creep and my blood declines to freeze when Unitarians, in scorn of petty consequence, are honest enough to say what they believe to be true even of the denomination in whose cause their eminent services are enlisted.

And what does your case amount to? Simply that, like every other human institution the Unitarian denomination is imperfect, and that certain of our leaders have the courage to say so. You ask, "What are we to think or to say of such a weight of cumulative evidence?" Evidence for what? Surely not that the leaders you quote had tried Unitarianism in the balance of experience and found it wanting, and, therefore, that the "most solemn question" for them all was whether the denomination ought to exist at all! That were scarcely a compliment either to their judgment or their sense of honour. In parenthesis I may point out that if this is really the "most solemn question" for you, it contains a serious implication touching your own position as an active Unitarian minister. Giving you the benefit of the doubt it cannot be any such thing. I almost despair of being able to do justice to your "parable," it is such a hopeless Jeremiad. Doubtless there are Unitarians, a great number, of whom every word you say is true—antinomian, indifferent, provincial, unspiritual—but, in the name of all that is just, are there not also vast numbers of Trinitarians of whom your strictures are equally true? And think you that on that account Trinitarians of conviction are worrying their souls over any such "solemn question" as you propound? You suggest that "in the very midst of the exaggerated Tritheism of orthodoxy there glows and burns some strangely overlooked or perhaps despised power of the Shechinah of God, some hidden force by which the imagination is arrested, the conscience awakened, and the whole life redeemed and sanctified—a power more worth our while as ministers of the grace of God than the possession of other truths which leave us without that power." This is "cracking up" the religion

of others and "crying down" your own with a vengeance. You are a convert from "Tritheism" and should know what you are talking about: I also am a convert, and my own experience is that orthodoxy possesses no "power of the Shechinah of God" that may not be mine as a Unitarian, if only I am worthy of the faith by which I live. And here I come to a really helpful suggestion in your letter: indeed, your hint to the contrary, notwithstanding, it is the crux of the whole matter. The future of our denomination depends, not on going back to first principles—the principles are alright; not on any examination of the basis of our beliefs—too much time is devoted to that already; but on the "quality of our discipleship," that is, on our "denominational loyalty." But, as I conceive it, denominational loyalty consists, not in beating the Unitarian big drum and howling down orthodoxy, but in each one of us, layman and minister alike, endeavouring to shape his life and conduct, in the Church and in the world, according to the principles and ideals of our Unitarian faith. We know what those principles and ideals are. And if only for "three little months" everyone of us had the courage to be conscientiously loyal to them, we could shake the world. You would write no more open letters such as the one to which I am replying. Neither Dr. Martineau nor Mr. Priestley Prime would write, "Your experience confirms my growing surmise that the mission which had been consigned to us by our history is likely to pass to the Congregationalists in England and the Presbyterians in Scotland." On the contrary, I am confident we should witness a gladdening fulfilment of the ancient prophecy—

"And it shall come to pass that there shall come people,
Even the inhabitants of many cities, saying,
We also will go with you;
For we have heard that God is with you."

Yours fraternally,

H. FISHER SHORT,
The Parsonage,
Mossley, Manchester.

The Rev. W. J. Piggott.

Count Tolstoy—the Unitarian.

By E. THACKRAY, M.A., Ph.D.

The Editor, I understand, wishes to devote a column month by month to the short study of some great man's life, thought, and character, as it most appeals to, and interests a Unitarian. Not that this confines one to theology. The Unitarian is naturally glad to hear that the great ones of the earth have arrived at theological views akin to his own, but he is also greatly interested in the way he has travelled. He is not content with a creed, even though it be a Unitarian one, but delights to view the strength and sincerity of manhood behind it.

The Unitarian is (or should be) more interested in what the great man positively believes than in what he denies.

In the following passage from Tolstoy's Reply to the Church Synod's Edict of Excommunication, we have both. Tolstoy is quoting the edict, and then adding his own comment:—

"Then it is said:—'he (i.e. Tolstoy) denies God worshipped in the Holy Trinity, denies our Lord Jesus Christ God-man, Redeemer and Saviour of the World, who suffered for us men and for our salvation, and was raised from the dead; denies the immaculate conception of the Lord Jesus Christ as man, and the virginity before and after his birth of the most pure Mother of God.'

That I deny the incomprehensible Trinity; the fable which is altogether meaningless in our time, of the fall of the first man; the blasphemous story of a God born of a virgin to redeem the human race is perfectly true.

But God, a spirit; God love the only God, the source of all—I not only do not deny, but I attribute real existence to God alone, and I see the whole meaning of life only in fulfilling His will, which is expressed in the Christian teaching.

It is also said: 'He does not acknowledge a life and retribution beyond the grave.'

If one is to understand by life beyond the grave, the second advent, a hell with eternal torment, and a paradise with perpetual happiness—it is perfectly true that I do not acknowledge a life beyond the grave; but eternal life and retribution here and everywhere now and for ever. I acknowledge to such an extent that, standing on the verge of my grave, I often have to make an effort to restrain myself from desiring the death of this body—that is birth to a new life; and I believe every good action increases the true welfare of my eternal life, and every evil action decreases it."

To have arrived at these Unitarian convictions in opposition to the authority of the Greek Catholic Church—a Church which is really more orthodox and primitive than her daughter Church, the Church of Rome—must have meant a fine and noble courage, a sublime self confidence.

Yet this is just the quality that Tolstoy claims to be the foundation of a good life. Without it the character of Nekludoff in "Resurrection" fell to pieces.

"All this terrible change had come about because he had ceased to believe himself and had taken to believing others."

But believing oneself to Tolstoy does not mean giving oneself up to idle fancies. It means deciding "every question not in favour of one's own animal life that is always seeking for easy gratifications, but almost in every case against it. Believing in his own self, Nekludoff was always exposing himself to the censure of those about him; believing others he had their approval, and so he left off believing his own self and began believing others, acquiring at that time the habit of smoking and taking wine, and entirely stifling the inner voice that demanded something different."

Home Circle.

Somebody!

Somebody idled all the hours,
Carelessly crushed life's sweetest flowers;
Somebody made life loss, not gain,
Thoughtlessly seemed to live in vain—
Was that somebody you?

Somebody did a golden deed,
Proving himself a friend in need;
Somebody sang a cheerful song,
Brightening the sky the whole day long—
Was that somebody you?

Somebody made a loving gift,
Cheerfully tried a load to lift.
Somebody told the love of Christ,
Told how his will was sacrificed—
Was that somebody you?

Somebody filled the day with light,
Constantly chased away the night;
Somebody's work bore joy and peace,
Surely his life shall never cease—
Was that somebody you?

—Selected.

"As a Man Thinks."

By the Author of "Love that Casts out Fear," etc.

CHAPTER I. A HAPPY NEW YEAR

Roger Roecastle was a hard man, and he had a very poor opinion of human nature. He had been reared in strict Calvinism and was a firm believer in the doctrine of total depravity, that man is naturally bad and inclined to evil.

Consequently he took a gloomy view of life and was never very agreeable with people. No little child would run eagerly to meet Roger. No one in trouble would ever dream of going to him for comfort or consolation.

"A Happy New Year to you, Mr. Roecastle!" exclaimed a cheery voice at his side. Roger turned suddenly, for he was startled out of deep thought. He saw it was a young fellow who sometimes came into his office on business, and who latterly had been seeking a closer relationship. It was the morning of January 1st, and Willie Farnley did the same to Roger as he did to anybody else—wished him the New Year's wish.

"A Happy New Year? Well, the same to you, young man. But how can our wishes make any difference? The year will be just what it will be, neither more nor less."

"Oh, but it does make a difference. If we really wish the year to be happy we can try to make it happier for each other."

"Oh, indeed; and do you think it will make me happier if you come after my daughter?"

This strange query was due to the fact that Willie Farnley was known to be in love with Sallie Roecastle. And Roger had not favoured the young man's advances.

"I hope it will help you to be happier. It should be a good thing if I can make Sallie happy, and if I can succeed in doing that it should gladden your heart too."

"That is all very well, young man; but you think Sallie will be well off some day, don't you? Haven't you an idea that she will have her father's money? Isn't it her money you are after?"

"No, Mr. Roecastle, I'm not after either her money or yours. I can do without your money any time. If you were as poor as a church mouse I should have the same love for Sallie."

"Oh, would you, I wonder. Well, I must tell you this, Willie Farnley, all men are selfish and looking after themselves, and of course you are doing the same. And another thing, you are a lost man; you are a heretic and an unbeliever. Do you think I can mate my daughter to an infidel?"

"I am not an infidel, Mr. Roecastle. I am a Unitarian; and I believe in God, in Jesus, and in Christianity. If I do not share your opinions I am quite as earnest a believer in religion."

This conversation was a true indication of the spirit of the man. He was readily suspicious of others. He would trust nobody further than he could see them. And this was the natural consequence of his way of thinking. He treated people as if they were untrustworthy, because it was his belief that human nature is naturally bad. It is true that as a man thinks so is he in his heart. And Roger's belief influenced his conduct.

That very night Willie Farnley and Sallie Roecastle met and had a walk together. Sallie fully reciprocated Willie's affection for her. And she feared her father's opposition to their attachment. There was a frank honesty and directness in Willie's manner that always inspired in her a feeling of perfect trust. He was so bright and winning that she felt strongly drawn to him. But she was sorry that his religious opinions were so objectionable to her father.

"Couldn't you change your opinions, Willie, and believe the same as father?"

"No, Sallie, that is an impossibility. We cannot play fast and loose in these matters. We are compelled to believe as we see and know. If I know that two and two make four it is impossible for me to say that I believe that they do not make four, but that they make only three. I would do anything that is right for you, Sallie, but I could not deceive your father and dishonestly profess that I have changed my beliefs when I haven't."

Sallie saw that Willie was right, but it made her heart heavy that Willie's opinions seemed to stand in the way, and that the course of their love did not run so smoothly as she wished. What would be the

end of it? Would her father give way? Would Willie be able to persuade him to yield? If not, could she give up Willie in obedience to her father? Which would be right: to obey her father or to follow her own conscience? To follow conscience would mean to choose Willie and leave her father, even though he should disown his daughter. Could she do that? It was not a very cheery prospect. She could but hope for the best.

One day they were together and Sallie said:

"Is it possible, Willie, for you to love me so very much that you would refuse me nothing that I might ask?"

"It is possible for me to love you so very much, Sallie, that for your good I might have to refuse what you ask. If you ask me to do a wrong thing it would be no good to you for me to do it."

"Then you would not sacrifice everything for me?"

"No, Sallie. I would not sacrifice honour and character. If I did it would end in wretchedness and woe to both of us. I should lose my own self-respect and your respect too. I should no longer be worthy of your love, but should very soon be the object of your contempt."

"That you will never be. I'll never be so selfish as to ask a wrong and unreasonable thing. If we do what is right we shall be happy."

"That is just the truth—there is no happiness apart from what is right, and the truest love is that which is based on right. We shall be happy if we deserve it, and if we fail to do right we shall not deserve it."

"I can see that love may be a very selfish thing or very unselfish."

"Yes, but selfish love seeks the satisfaction of its own desires at all costs, regardless of consequence to everything but itself, and that is not true love, it is merely selfish desire, and it produces misery; real love is unselfish, and does not seek its own merely, but seeks first the good of others."

"If our love is of that kind we shall make each other happy, and many others too."

"Yes, Sallie, with love like that every year will be the happy year."

(To be continued).

Central Postal Mission and Unitarian Workers' Union

Hon. Sec.: Miss F. Hill, 36, Heath St., Hampstead, London, N.W.

Extremely interesting letters have come from China from our friend and former Postal Mission correspondent, Mr. G. W. Shipway, who is now on the staff of the "Hankow Daily News." He returned to China about two years ago, taking with him a large stock of Unitarian tracts, sixpenny books, and other books to form the nucleus of a lending library. He has advertised offer of Unitarian literature in the "Hankow Daily News," and in a Pekin paper; through these he has come into communication with an Englishman who is a Unitarian, and also with people of various other nationalities. Mr. Shipway writes:—"I have had very interesting letters, amongst others, some from a Japanese gentleman in the Chinese Custom Service, who was at Shanghai, but has now moved further off. I have just lent him Drummond's 'Ascent of Man'; you may like to see quotations from his letters. This Japanese gentleman writes:—'Learning from advertisement in the Chinese Press that booklets on Unitarianism will be sent free, I beg to apply, being myself a student of religious literature.' Later on he wrote:—'It is kind of you to write offering Unitarian books, and making suggestive remarks on God's working in heathen lands. It has been my continued thought that 'restricted Christianity is against Oriental genius and temperament; and if the Far Eastern peoples should be saved it must be through some other religion, which will gladly study, digest, and add to its own the noble teachings of great Oriental sages and philosophers. I sincerely believe them to be God-sent messengers to our fathers to prepare them for their future glory. Their teachings surpass any I have read in their deep insight into human nature in beauty, nobility and practicableness.' In returning the books this Japanese gentleman again wrote:—'Thank you for the loan of the three Unitarian books. I have enjoyed reading these helpful books which took me a long time. . . . 'Positive Aspects of Unitarian Christianity' is highly interesting. I find myself in perfect agreement with you on what Jesus referred to as 'the pearl of great price,' and that in matters of religion nothing can be more important than living faith, with, of course, due amount of commonsense and practical scientific reasoning.'"

Mr. Shipway writes that he is very busy trying to get some suitable books translated into Chinese, and has been considering some plan of offering a prize for the translation. He concludes his letter thus: "I feel more and more that China wants a religious revolution, far more than any political change; all missionary work has my sympathy, for all does some good. But I feel that some of the good people are only laying up trouble for the future; there will be a great rejection of a lot that is being taught. I feel more than ever that Unitarianism has a message for the Chinese, and that it is well adapted for them in many ways."

We have received the third number of the "Riforma Italiana," the organ of the "Italian Association of Free Believers," edited by Sig Gaetano Conte. It quite keeps up its high character. The periodical opens with an article on "Evolution" by Mr. Sunderland; Professor Vignola writes in Educational Notes (the first of a series) on "Children and Work"; Signor Conte contributes short articles, several on Mazzini, with fine quotations from his works. Professor Italo Giglioli, the eminent professor of chemistry of Pisa University, writes a letter of warm approval of the Association, giving in his name and cordial adhesion and promising support.

The Moral Significance of Unitarian Belief.

Rev. WILLIAM C. HALL, M.A.

In a few papers, which I trust will be serviceable to readers of the "Unitarian Monthly," it is my purpose to treat the several outstanding points of our Unitarian theology in such a manner as shall make perfectly plain their moral significance. Whether our theology is a system of divine truths in itself comprehensive and complete need not here concern us; but we should be able to show that its primary truths satisfy the moral demands of our thought and life, and are capable of practical ethical application. That only is a Unitarian affirmation, worthy to be taught as such, which, being intellectually true, is also morally inspiring.

I.—THE UNITY OF GOD.

Our belief in the unity, as distinguished from the tri-unity of God, involves the idea that what we may call the "functions" of the Godhead are uniform. Both Trinitarianism and Unitarianism are monotheistic—we gain nothing in debate, but virtually obliterate the ground of discussion by assuming that the former is tri-theistic—they differ in their conception of the divine action. The doctrine of the Trinity supposes that the "persons" of the Godhead, while co-substantial, are disparate in function; and that, thus, while the justice of God and the love of Christ may be said to co-exist in the divine economy there is an opposition involved, the wrath of God in His justice demanding the sacrifice and atonement of Christ in love. Against this the Unitarian contends that there is no such transaction in the divine nature, but that the primary characteristic of God is the uniformity of His actions, His oneness of being and manifestation.

To discover the moral significance of this view we do not turn to material science, which has nothing to do with moral problems, nor to any philosophy which only attempts an interpretation of the facts presented by science. These may have much to contribute to our intellectual conception of God, but they do not directly help us in our search for His moral qualities. But we turn simply to the beginning of pure monotheism in our own particular religious tradition. We go back to a time before Christianity, to the prophets of Israel of the eighth century; we come to the critical moment at which they declare that Yahweh, the God of Israel, is the God of the entire world. Now this declaration was based upon their realisation of His righteousness. He had loved Israel, but had punished for infidelity. He, therefore, was something other than merely a God of love. What if primarily He was a just God? That thought was the solution of a problem which for centuries had baffled the nation: Why was not Yahweh always good to Israel, why did He so often cast Israel off? He was just. Because He was just, therefore He punished. Yahweh was just, righteous, holy. Being so, what need had any nation of any God but Him? Could there be any other? The conclusion was that He only was God. Intellectually, the belief was that of a transcendent and absolute deity; morally, it was that of a God of perfect righteousness. The moral conception is what we need to emphasise. Our belief in the simple unity of God is our confession of faith that the Creator is just, that behind the worlds and life there is an inflexible justice. It is not vitiated by the theory that one "person" of the Godhead must suffer injustice by taking upon himself of necessity the burden of sins he did not commit, in order to placate the moral wrath of another; it brings man face to face with a God whose dealings are just and righteous altogether, who metes out the just wages of every work, and whose will finally will triumph in the reign of universal and perfect righteousness.

Memorial Sundays.

By A. D. TYSSEN, D.C.L.

The 5th of January is marked with the name of S. Simeon Stylites, who thought that he would best please God by making himself as uncomfortable as possible, and for that purpose passed his life on the top of a pillar. The day also gave a memorable turn to the affairs of England, for it witnessed the death of Edward the Confessor in 1066; it also saw the birth of Servetus in 1511.

January 19th bears the names of several saints, of whom the best known is Wulstan, Bishop of Worcester, at the time of the Conquest. It saw in 1736 the birth of James Watt, the improver of the steam engine.

The name of Polycarp, Bishop of Smyrna, is attached to January 26th. The epistle attributed to him, and the account of his martyrdom, are both worth studying, whatever views we may take on the question of their authenticity. Our almanac marks January 26th with the death of Dr. Daniel Williams in 1716. Some notices of him can be found in Wallace's Anti-Trinitarian Biography. He was an eminent Presbyterian divine and founded the Library which bears his name. A full account of him is contained in the Dictionary of National Biography.

AN EVOLUTIONIST.

I know that God did not make this world in six days, or hang the sun and moon and stars about to light it. I know that this world is but a little globule of sand on an infinite beach of sand, and I a microscopic being on that globule of sand. And so the possibility of polytheism, and the possibility of idolatry—even the spiritual idolatry of a king robed in white and sitting on a throne somewhere in the universe—is gone. It can never return to me; I am glad it has gone. And in place of it has come this God who is IN His world, not apart from it. I am an evolutionist. And evolution has taught me that life is a continuous growth.

—Lyman Abbott, D.D.

Literature.

"Unitarian Christianity: Nine Essays," by different writers, 2/- net.—British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, London, W.C.

"The Life of Faustus Socinus of Siena, the Unitarian Reformer," as written in Latin by Samuel Przipcovius, Polish Knight, in the year 1636, with English annotations by E. S., price 1/-, or in school binding 9d.—Manchester: J. Galt and Co.; H. Rawson and Co.

"The Unitarian Penny Library": No. 130, "Unto This Generation," by Samuel McChord Crothers, D.D.; No. 151, "The Origin of Nonconformity," by Henry Gow, B.A.—British and Foreign Unitarian Association.

The nine essays on Unitarian Christianity are by W. E. Channing, James Freeman Clarke, William Gaskell, James Harwood, R. Travers Herford, J. E. Manning, Thomas R. Slicer, George Vance Smith. The subjects treated include that which is the title of the book; also "The Imitableness of Christ's Character," "Why am I a Unitarian?" "Strong Points of Unitarian Christianity," "The Doctrine of the Trinity," "The Future Life," "Footprints of the Creator," "Doctrine of the Unity of God," "Modern Phases of the Atonement." They are able presentations of each special theme, and the book as a whole is a very serviceable explanation of the Unitarian position.

Miss Emily Sharpe's edition of this Life of Faustus Socinus gives the work in Latin, with English rendering in the form of annotations on each opposite page. The book includes also a table of contents of the Racovian Catechism. To those interested in Unitarian biography, and especially in the origin of the Unitarian Churches of Transylvania, it will be no small advantage to get this account of Faustus Socinus in such a convenient form.

Dr. Crothers' Sermon to the British and Foreign Association, delivered in Essex Hall, London, last Whit-week, was an able and suggestive utterance; it was fitting that it should find a larger congregation in this printed tract. It is a fine appeal to this generation to adopt a manly attitude to life and all its problems. And Mr. Gow's Essay tells something of the story of the ejection of the Clergy from the Established Church on St. Bartholomew's Day, 1662, which created Nonconformity as a permanent movement.

"SONGS DEVOUT," by W. G. Tarrant, 2/- net.—Lindsey Press, 3, Essex Street, Strand, London, W.C.

This book of over one hundred short poems is very appropriately named "Songs Devout," for they are sacred songs, most of them particularly well fitted for inclusion in our church hymns. Indeed, a few of them have already become affectionately familiar in our Essex Hall Hymnals. It is a unique collection in that it most truly illustrates Unitarian piety in its best and highest attitudes and shows clearly what the faith of a modern Unitarian is who is open to all Truth. To say that Mr. Tarrant ranks with S. Longfellow, S. Johnson, Whittier, T. H. Gill, and F. L. Hosmer, in our glorious company of singers, is no mere compliment, it is real fact. "Come let us join with faithful souls" and other hymns of like quality have long since made that clear. These verses are tender, graceful, brave and manly in their tone and touch, and many of them will find a permanent place in the songs of the Church universal. Mr. Tarrant's volume is a precious gift to humanity. His lines teach a grand theology and breathe forth the spirit of the noblest life. The makers of songs and hymns are amongst the most powerful of teachers. The ideas and aspirations which people become accustomed frequently to sing together exercise far-reaching influence in the moulding of thought, the shaping of character, and the fixing of beliefs. Any mind saturated with the conceptions of life and duty, God and destiny, as abound in these songs possesses a heritage of riches precious beyond price. They who fail to secure a copy of the book miss a treasury they would be fortunate to own. This is Mr. Tarrant's second volume in verse. His "Bee Songs," issued some time ago, gave a taste of his quality that made his readers look forward for more from the same pen, and these "Songs Devout" more than justify the expectation.

RECEIVED also the "Annual Report, American Unitarian Association, 1912, illustrated with photo-pictures of new church buildings.

The Wide World.

It is hoped that the Balkan War is at an end, and that a lasting peace will be soon concluded at the Conference in London. May the mutual jealousies of the Powers be so minimised as not to create insuperable difficulties in the settlement.

Let us give thanks for the noble life of that Grand Old Unitarian just passed away—the eloquent Anglo-American Robert Collyer—whose touching sermon, "Tender, Trusty, and True," Dean Stanley once preached in Westminster Abbey, and told his congregation whose sermon it was.

Is it safe to trust the administration of justice to unprofessional and untrained local magistrates? This is a question suggested by the sentence on Engine-drive Knox, which led to the very serious railway strike of the N. Eastern Railway workers, a professionally trained magistrate having to be sent down from London to Newcastle to undo the miscarriage of justice that caused the mischief. It has been a forceful object lesson for magistrates, Railway Company, and the public.

The President-Elect, U.S.A., Dr. Woodrow Wilson, is a scholar and a man of high character, who has done much to purify the politics of the Democratic party which is now in the majority. Fiscal and other changes are anticipated after the inauguration of President next March.

Sunday School Helps: Lessons on the Bible.

WHAT IT IS, AND IS NOT.

Text books: The Bible; and Rev. Joseph Wood's "The Bible—What it is and is not," 6d. net, Essex Hall, London, W.C.

[NOTE: The material supplied here, with the main thoughts printed in capitals as headings, is intended as suggestion matter for Lesson Outline and LESSON TALKS, with references to suitable Scripture Reading and to a good Text-book on the subject for further help.]

January 5th: FACING THE FACTS. Memory Text: "Ye shall know the truth, and the truth shall make you free."—John 8, 32. Scripture Reading: Matt. 5, 33-48.

THE TRUTH ABOUT THE BIBLE: It is very important to know the Truth about the Bible. For it is the Book of books. It influences human life in all Christian lands more than any other book; men's thoughts, opinions, their feelings, their actions, are what they are to some extent because of their regard for these ancient Scriptures. Its language enters into all literature. Its doctrines have given shape to religious thought and have contributed largely to the training of the young as well as to the theological beliefs of the people of the many Christian sects.

WRONG IDEAS OF THE BIBLE prevail largely everywhere. Thousands of people have very mistaken views as to what the Bible is, how it came into existence, what are the claims it makes for itself, and what it teaches. Most of these are professing Christians who ought to know better; but there are others who do not profess to be Christians and who oppose Christianity and denounce all Churches who say many things about the Bible which are not true; they call themselves by various names: sometimes Secularists, or Agnostics, and even Atheists, and many professing Christians call them sceptics, unbelievers, infidels. All wrong ideas need to be cleared away. But they cannot be cleared away by people who are not willing to inquire whether their views are wrong or not. If they are so very sure they are right and that they cannot be wrong, so that their minds are quite closed against all further information, they never gain any further light, never become any wiser on the subject. False ideas can only be removed, and the real truth discovered by those who have open minds, who are willing to receive new light, and who are not afraid to face the facts.

THE FRIENDS AND FOES OF THE BIBLE can therefore be easily distinguished. Its friends are those who frankly and openly seek to know the truth about it in order to understand it aright and to have true ideas of it. They are then able to represent it correctly to others. They give due praise to all that is grand and noble in its pages, and at the same time acknowledge frankly and readily any of its defects. Its foes are not only the sceptics who ridicule it unjustly, but they include many people who consider themselves its best friends. People who refuse to see any mistakes and contradictions in it, which are in it; who misrepresent it and spread wrong ideas about it, these are also numbered amongst the real enemies of the Bible.

THE TRUTH DISARMS OPPONENTS of religion. If we take a reasonable view of the Scriptures in agreement with experience and commonsense, all ground of objection to them is taken away. If we assert that the grand old Book is a human record of moral and religious experience, a history of what some men have thought about life and duty and destiny, the Agnostic will find but little, if anything, at all to lay hold of to make it the subject of ridicule. To face the facts and tell the real truth about it must be done in the interests of truth and justice, for the sake of human welfare, that the Book may be treasured as a guide and inspirer by the young and a source of strength and comfort to those who are older. (See Wood, pages 10, 11).

January 12th: TRUTH CANNOT HURT THE BIBLE. Memory Text: "It fell not: for it was founded upon the rock."—Matthew 7, 25. Scripture Reading: Matthew 7, 7-27.

TRUTH INJURES NOTHING that is anything. It can hurt error and destroy evil, but error and evil have nothing enduring in them; they are nothing in themselves, but only a disordered condition of something else.

TRUTH CANNOT INJURE THE BIBLE. It makes more clear the good it contains, and by distinguishing any mistakes, contradictions and blemishes in it, renders it all the more safe even where it is in error, by opening our eyes to it. Truth cannot make less true that which is true, less beautiful and helpful what is so; nor can it make an error to be anything other than what it is. If the real facts about the Bible are disclosed it becomes a far more helpful Book and its unique grandeur stands forth in bolder relief.

THE TRUTH CANNOT HURT RELIGION, for religion is not strengthened by error. To hide the facts about the Bible and cover up errors and defects and label them as God's inspired word does not help religion. Error is no real foundation. It is like the shifting sand, and if religion were to rest upon that it would fall. But religion is founded upon the eternal basis of truth and cannot be shaken on such a foundation as that. He has very poor faith in religion who fears that it can be hurt by any revelation of the facts about the Bible.

THE TRUTH INJURES NO MAN, for it increases knowledge, gives surer ground to walk upon, sets up more guide-posts, discloses the causes and the purposes of things, enlarges man's understanding and wisdom, makes the Bible more truly his helper. (See Wood, pages 11-15).

January 19th: HARMFUL VIEWS OF THE BIBLE. Memory Text: "If the blind guide the blind both shall fall into a pit."—Matthew 15, 14. Scripture Reading: Matthew 15, 1-14.

FALSE IDEAS DO MUCH HARM. They injure the Bible, and those who read it. People who have a wrong idea of the Bible impart their false views to others. They are blind guides leading others as blind as themselves into the pit.

SOME HARMFUL VIEWS of the Bible. It is said to be an infallible book. This cannot be true, for it contains errors in reckoning, mistakes in astronomy, in history, in geography; it contains many contradictions. If any wrong statements in it are accepted as the infallible word of God: Creation of the world in six days, of light before there was any sun, the making the sun to stand still, etc.—and believed, it is seriously misleading. If slavery is approved in it as God's word, those who believe it will uphold slavery.

GOD IS NOT RESPONSIBLE for any errors in the Bible. But if every word in it is God's word inspired and dictated by Him such a view makes Him responsible for all it contains, shows Him liable to error and contradiction, and causes the anti-religious to pour ridicule and scorn upon it.

FALSE VIEWS OF BIBLE INSPIRATION. It is thought by some that the Bible is the only inspired book, that God inspired men, writers and prophets of the Bible only. Such views are harmful because they make God changeable in His ways and partial in His methods. If God is unchangeable as the Bible says (James 1, 17), and no respector of persons (Romans 2, 11), it is very misleading to say that His ways then were not the same as His ways now. It takes God farther away from us, and it is the same as saying He had regard for men in those days which He has not for us now. But there have been other Bibles in other lands for which the same special divine inspiration has been claimed. (See Wood, pages 13-15).

January 26th: OTHER BIBLES. Memory Text: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness."—II. Timothy, 3, 16. Scripture Reading: Acts 17, 16-30.

THERE ARE MANY SACRED SCRIPTURES. Our Bible contains the Hebrew and the Christian Scriptures. But other nations have had their own religious systems and sacred Scriptures. The Jews thought themselves the specially favoured nation, and their Holy Writings the special Word of God. But the Persians, the Babylonians, the Egyptians, the Chinese, the Hindus, the Ancient Greeks and Romans thought the same thing each of their own nation and of their religion and sacred Scriptures.

ALL RELIGIOUS SCRIPTURES ARE INSPIRED in all the goodness and truth contained in them. Every true word in the Buddhist or Chinese Scriptures is as much the word of God as is every true word in our Bible. Give the names of some of these different Bibles. (See Wood, p. 16). Indeed, all truth is God's word whether in our Bible or elsewhere. Some very beautiful and noble teachings are to be found in those other Scriptures. There is much similarity in their accounts of miracles, ceremonies and doctrines to those in our Bible.

OUR BIBLE IS THE NOBLEST of all the sacred Scriptures. It owes something to some of those other Bibles. The Creation stories in Genesis, the story of the Flood, religious doctrines and ideas in the books of "Job" and "Daniel" are the result of contact with other religious systems and acquaintance with other sacred Scriptures. But the average moral and spiritual level in our Bible stands much higher in comparison with all others. Not only do the expert Christian scholars say this, but it is admitted by Hindu scholars and other non-Christian students of comparative religion. Men of every nation are God's offspring (Acts 17, 28, 29), feeling after and worshipping Him in their own special manner. (See Wood, pages 15-23).

[These Lessons will be continued by the Rev. J. Islan Jones, M.A.]

Hymn Lessons.

By Mrs. E. THACKRAY, B.A.

I.—THE CREATOR. Hymn 71.
"All things bright and beautiful."

VERSE I.—God is the Maker of all things. He creates life. Man makes things by using what God has created. Man makes a house by building stone upon stone. (God has made the stone). A woman makes bread. (God has made the wheat grow from which she gets her flour).

VERSE 2.—The beautiful things around us. Beauty in the tiny flowers and birds, as well as in giant trees and great animals. Microscope shows even greater wonders than we can see with our eyes.

VERSE 3.—God made rich and poor, high and low. All are equally his children and all brothers. Rich man may be poor in some things (friends, health). Poor man may be rich. Rich and poor should help each other.

VERSE 4.—The wonderful world around us. Its variety. Uses of mountains and of rivers. Glories of sunrise and sunset.

Verse 5.—The regular seasons. Bleak winds blow away disease, make us work to keep warm. Happy summer days when we can enjoy the sun. Work of the farmer in the different seasons to obtain best fruits and crops.

VERSE 6.—Wonderful powers of sight and speech. Use and abuse of all gifts possible. How sad if lips are used in saying what is unkind or untrue! God hath made all things good, and "All things work together for good to them that love Him."

II.—GOD OUR GUIDE. Hymn No. 163.
"Lead us heavenly Father."

VERSE 1.—God is the loving Guide leading His children. When do we need guides? Uuknown, dark or dangerous journeys. Mountain climbers, Alpine guides. Life is sometimes "uphill work." Our Father is like an Eastern shepherd—leads and does not drive the sheep. Psalm 23: "The Lord is my Shepherd." The sheep know His voice; will not follow a stranger (John x.) Ways of following—cheerfully or dolefully. Contrast happy little children laughing and singing as they run along with mother in going a walk and the tearful ones who drag behind.

VERSE 2.—God guides the young. Features of the morning: everything awaking freshened after night's rest. Bright fresh air, sun rising, flowers opening, birds singing. Beauty of song. Cannot all be great singers and make those who hear us glad to listen. We can sing at our work instead of grumbling at it. How easy to march and drill when music is played! Happy little lives about us are like music and help grown-up people in their work.

VERSE 3.—When do journeys seem long and when short? A little boy took ten minutes to run along a road to see a procession at the end, but half-an-hour when he was sent on an errand, why? What makes a tedious road seem short? (Someone to talk to, something to think about or do). The "mercies" we all have (life, beautiful world, friends).

VERSE 4.—How God leads us. Parents, teachers, good men and women who have lived long ago, and especially Jesus, help us to know what God wishes us to do. Why do we love to think about Jesus? The "Golden Rule" for life which Jesus gave us. Story of Boy who was helped to be kind by thinking, "Put yourself in his place."

III.—THE LOVING FATHER. Hymn No. 152.
"Little beam of rosy light."

VERSE 1.—The wonder of light. White light made of seven rainbow tints—red, orange, yellow, green, blue, indigo, violet; these can be seen by means of a glass prism. How the sky changes its appearance; rosy morning tints, deep blue of summer noonday sky, "golden glory" of the setting sun. Light necessary for our work—God has given us beauty as well as needful things. Birds with beautiful plumage—beauty in arrangement of feathers and colour; birds with beautiful voices. The care of our Heavenly Father for the sparrows.

VERSE 2.—Beauties of the landscape. Which do you prefer—flowers with beautiful scent or colour? Which have both? Why do we gather flowers? Why take them as gifts to the sick? "Consider the lilies of the field . . . Solomon in all his glory was not arrayed like one of these." How streams are formed; the way in which little streams join together. What makes a stream a "thing of beauty?" "A thing of beauty is a joy for ever" (Keats).

VERSE 3.—Difference in the home caused by bright and sullen faces. Why should we be bright? R. L. Stevenson says, "happy man or woman is a better thing to find than a £5 note. Their entrance into a room is as though another candle had been lighted." (Apology for Idlers in "Virginibus Puerisque.") "Let your light so shine." Ways of showing gladness of heart. Parents and friends are glad when we show that we are happy. "The other day a ragged barefoot boy ran down the street after a marble with so jolly an air that he set everyone he passed into a good humour. One of these persons, who had been delivered from more than usually black thoughts, stopped the little fellow and gave him some money, with the remark, "You see what sometimes comes of looking pleasant."

IV.—GOD SPEAKS TO SAMUEL. Hymn No. 153.
"When little Samuel woke."
(Begin by telling the story of Samuel).

VERSE 1.—Night, the time for rest for all—"Birds and beasts and flowers soon will be asleep." Why can we sleep better at night than in the day? Darkness and stillness all around. God's voice heard when all was still. God always caring for us—by night as well as day; always near and always loving. How can we hear God's voice? By listening to good thoughts. Little child awaking frightened in the night is set at rest when he knows his father is near. So we may all feel quite safe for Our Father is ever watching over us.

VERSE 2.—What do we expect from friends? They like to be together, to talk to each other, to work together, etc. How carefully we should listen if the King spoke to us! Our "Father" is King of kings and speaks to us. How should we listen? How can we best show our love for our friends? By doing what we know they will approve. "Small sins grow to big ones, like small weeds which grow up and spoil a beautiful garden. We can hide things from each other in the dark, but not from God.

VERSE 3.—Why rest is needed; renewing of bodily strength; refreshing of our minds. We cannot rest if we are worried. What causes us to worry most? Knowing we have done wrong. God guards the humble bed of the little child as much as the resting places of the wealthy and great.

VERSE 4.—When does God speak to us? Whenever we are ready to listen. Quietness and thoughtfulness help us to hear God's voice. Why should we be quiet in the "House of God?" Ways in which children can be "servants of God"; how they can help each other and older people. Obedience to God; obedience to those whom God has sent to guide us—parents and teachers. Sometimes a boy will say, "I didn't hear" when he means "I didn't listen." What helps us to hear and understand? "The hearing ear." Wonders of the human ear and still more of the human mind.

(The hymns are from "The S. S. Hymn Book.")

Sunday School Topics.

Mrs. E. Thackray, B.A., of Huddersfield, has consented to contribute a series of Hymn Lessons for junior scholars to these pages, and the Rev. J. Islan Jones, M.A., will continue the series of Lessons on "The Bible: what it is and is not," introduced in this issue by the Editor, and based upon Rev. Joseph Wood's book of same title.

The Rev. E. Thackray, M.A., Ph.D., will contribute some short birgraphies of notable Unitarians; and the Rev. W. C. Hall, M.A., a series of short articles on The Moral Implications of Unitarian Doctrine, the first of which appears in this number, which are sure to be helpful to teachers as well as to the general reader.

Seeing that this Magazine goes into a large number of our Sunday Schools, some of which use regularly as many as 250 copies monthly, it is important that our Sunday School department should be efficiently catered for, and we hope that the arrangements now made and other features of interest to be introduced will make this Magazine of ever-increasing help to parents and to Sunday School teachers.

The Sunday School Associations have now decided to issue a Sunday School Monthly of 16 or 20 pages next October, under the title of "Lesson Helps for Unitarian Teachers and Parents." Consequently there will be no separate issue of an 8 page "Sunday School Monthly" reprint from this Magazine until it is asked for, as we do not believe in unnecessary competition.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

One of the latest publications of the B. and F. U. A. is of special interest to League members, it being Mrs. Sidney Martineau's address given at the National Conference last April on women's work in the churches. One of the advantages of belonging to the League is that branches can obtain literature free from Essex Hall, and we hope that there will be many applications for copies thropgh the local secretaries, and especially from all thoughtful mothers of the young Unitarians of the future.

The next Council meeting will be held on February 19th.

When a League Branch is doing a good and successful bit of work it is helpful to our other societies to hear about it. We are glad therefore to send the following little account, which we have obtained from a north country secretary of the Women's Friendly Society worked by her branch, and of which they may be justly proud:—

"Are there not women living in small homes near our church who would welcome a brief, bright service one evening during the week?" we asked ourselves seven years ago. The answer was an enthusiastic "Yes," and men and women eager to help met together to organise a Women's Friendly Society. First, on a plan of the town a line was drawn embracing those living within a mile radius of the church, and cards of invitation were distributed by hand in this area. They came, a hundred of them, and from then until now services have been held in the church every Monday evening from 8 p.m. to 9 p.m., with the exception of two months each year, July and August, which are holiday months. The attendance varies from 50 to 130. The programme, three Mondays in the month, is as follows:—Hymn (well known and with popular tune), reading from the Bible, prayer, Lord's Prayer, song, violin or violincello solo, hymn, song or as before, address, hymn, Benediction.

On the fourth Monday in the month the reading and address are omitted, and music and recitations take their place. Those responsible try to keep the tone of the songs and recitations as high as possible. There is very little difficulty in getting both musicians and speakers to give their services. Those who have been once are willing to come again. Some say they do not know a more appreciative audience than these hard-working women, poor in pocket, but not in affection and enthusiasm, and to sit on the platform and look round at their lined but happy faces makes one realise the more than soldier-courage which lies at the heart of the working woman. Our secretary, who knows the sadness and poverty behind these bright Monday-evening faces, is only really happy when the women have at least one good laugh. "I love to hear them laugh," she says, "they need it." One of the pleasantest thoughts in connection with our "Women's Friendly" is that it has brought us into touch with different religious denominations in the city. Those outside our church are a little afraid of us; we have been called "heathens," but ministers and friends from the Wesleyan, Methodist and Congregational Churches have come willingly to speak and to sing to us.

What are the subjects dealt with in the addresses? Sometimes it is the story of a Florence Nightingale, sometimes it is the sweeping of a room or the opening of a window, and we have had, at different times, Suffragettes on our platform. Unlike Sunday worshippers the members have no pew rents to pay. Each member, when she joins, receives a card and pays 1d. or more weekly. This is returned to her twice a year, in money, in coal, or in other household necessities. A maternity bag is lent when desired; those who are sick are visited, and each member is called upon at her home during the year. A proof of the success of the meetings is that women who joined during the first session are still members of the Society, and that many now come from distant parts of the town to attend the service.

The Unitarian Church.

The Rev. Troward H. Marshall, Ph.D., minister of the Unitarian Church, Dayton, Ohio, U.S.A., describes his Church as follows:—

THE UNITARIAN CHURCH.

The Church which worships ONE GOD.

The Church which believes JESUS to be within the Circle of Humanity.

The Church which attaches great value to the Bible,—but not as a final authority; rather, as a portion of man's spiritual history, to which in Lowell's words, "each age, each kindred, adds a verse."

The Church with no finished and final creed,—believing in the eternal growth of Truth, and insisting upon the modification of religious opinion, whenever the need arises as the result of the growth of contemporary knowledge.

The Church with no rites and ceremonies preliminary to membership,—but open to all Seekers of Truth.

The Church of Emerson, Franklin, Jefferson, Webster, Everett, Marshall, Julia Ward Howe, Thoreau, Longfellow, Bryant, Lowell, Holmes, Edward Everett Hale, Whittier, Horace Mann, Hoar, and many other leading Americans.

[These names include Americans who have been adherents of Unitarian Churches or open professors of Unitarian belief. For England we might add that the Unitarian Church is:

The Church of John Milton, Sir Isaac Newton, John Locke, Dr. Joseph Priestley, Sir Charles Lyell, Charles Lamb, William Hazlitt, Leigh Hunt, Charles Dickens, Mary Carpenter, Florence Nightingale, James Martineau, and many other leading Englishmen and women.]

Dr. Marshall proceeds further, saying that "such a Church believes in Education" and "in Religious Education—for the reason that our inner ideals, principles, and convictions are the unseen source from which our daily conduct flows; and the building up of these inner ideals, principles, and convictions is just what is meant by Religious Education.

"And this Church believes that the Children of To-day will not automatically absorb all the religious culture of the past and the present,—quite apart from the assistance of their parents and older friends. Even as a lark reared by a robin will only chirp, instead of warbling, so a child left without special instruction in the highest truth available will revert to a lower order of ideas—mainly untrue.

"And so the children must be taught. But not as their fathers were taught.

"This Church says that Religious Education should be as sensitive to change as is secular Education. This Church insists that Religious Truth must be in full accord with the highest secular truth. We say that nothing shall be taught by us which does not square with the assured results of science in all fields.

"All the problems of Religion, all the great questions of Life, Duty, and Destiny,—all must be squarely faced; when answerable, answered honestly, and in clear recognition of Modern Truth; when answers are impossible, met with humble avowal of our human ignorance."

And he explains that this view of Religious Education includes instruction about the origin and contents of the Bible, the truths of Modern Science revealing God in Nature, a knowledge of other Religions of the world—attempts of other peoples to know God; and Church History, Modern Religious Literature, Messages of the Poets, and Social Reform.

This gives a good idea of the mental and spiritual attitude of the Unitarian Church as a whole.

National Unitarian Temperance Association.

President: Rev. P. H. WICKSTEED, M.A.

Secretary: Mr. E. F. COWLIN, 40, Marler Road, Forest Hill, London, S.E.

The following table shows the Drink Bills of the United Kingdom in the twentieth century. It will be seen that, notwithstanding the increases in the years of good trade, 1910, 1911, the tendency is downward.

1911, the year of Coronation junketings, bright weather, and remarkable trade, shows a reduction of £16,702,588, or per head of 13/8½d., as compared with the Coronation year 1902, a year of far less trade.

Year.	National Drink Bill. £	Per Head. £ s. d.
1900	184,881,196	4 10 4¼
1901	181,788,245	4 7 8¼
1902	179,499,817	4 5 6¾
1903	174,445,271	4 2 4
1904	168,987,165	3 18 11¾
1905	164,167,941	3 15 11½
1906	166,425,911	3 16 3
1907	167,016,200	3 15 9
1908	161,060,482	3 12 3¾
1909	155,162,485	3 8 11½
1910	157,604,658	3 9 3½
1911	162,702,588	3 11 10¼

The money spent on Drink in 1910 was £157,600,000, or £43,000,000 more than the gross receipts for passengers and goods on all the railways of the country, four times the cost of the Navy, and five times the cost of the Army.

The Sceptre Life Association's report shows how much better the teetotal lives compare even with selected moderate drinkers. The annual report of the United Kingdom Temperance and General Provident Institution gives further confirmation:—

	Expected.	Actual.	Percentage.
ABSTAINING SECTION.			
Lives	746	376	50.4
Amount	£283,746	£156,870	55.3
TEMPERANCE (MODERATE) SECTION.			
Lives	541	431	79.7
Amount	£234,579	£204,483	87.2

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore."

Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

The Editor wishes all his friends a healthy, happy, and prosperous New Year! He thanks all contributors for their assistance in the past; Mr. A. D. Tyssen, D.C.L., Rev. Rudolf Davis, B.A., Miss F. Hill, and Miss H. Brooke Herford will continue their help. For 1913 the assistance of the following regular contributors has been secured, viz.:—Rev. W. C. Hall, M.A., Rev. E. Thackray, M.A., Ph.Dd., Mrs. E. Thackray, B.A., Rev. J. Islan Jones, M.A., in addition to other occasional helpers. With such a staff of writers we trust that the Magazine will be worthy of ever-increasing support from our Churches and Sunday Schools.

We are requested to state that the Rev. J. Bellamy Higham has only partially retired from the active ministry, still having charge of the work at St. Helens, and devoting his leisure to special mathematical studies.

A new International Monthly entitled "The Doubter and the Faith," price sixpence, is being issued in January by the Seminary Press, London and New York. Its contributors will include both doubters and believers, and all theological questions will be discussed from both standpoints.

The British and Foreign Unitarian Association and Sunday School Association Autumnal meetings in Sheffield were successful from every point of view. Mrs. Sydney Martineau said that our work as Unitarians could never be done (completed) so long as extreme orthodox doctrines were taught anywhere in any land.

The Manchester District Association held simultaneous mission services at about a dozen of its churches in November. At the Autumn Meeting of the London District Unitarian Society the speakers included two ministerial converts, Revs. E. E. Coleman, M.A., and Douglas W. Robson, B.D., who testified to the breadth of freedom of Unitarianism.

On the 85th birthday of Rev. Dr. Robert Collyer four years ago over 200 distinguished Americans met to do him honour.

The 52nd annual meeting of the Scottish Unitarian Association, November 23rd, reported healthy progress and increased activity all round.

The Dob Lane Congregation, Failsworth, Manchester, minister, Rev. J. Morley Mills, has a membership of 300 persons, and 28 new members have been added during the past half year.

Mr. R. G. F. Vickery, son of Mr. W. Vickery, J.P., of Shrewsbury, has passed the final examination of the Incorporated Law Society and has been awarded Honours in the Honours Examination.

A new Unitarian Church has been opened at Torquay, December 10th, by Dr. J. Estlin Carpenter, of Oxford.

The Pioneer Preachers of the Liberal Christian League, now transferred to Unitarian oversight, are supplying the pulpits of the three Unitarian Churches of Walthamstow, Stratford, and Forest Gate, London. They were welcomed to their work at a meeting at Stratford, November 16th.

The Rev. Dr. Walsh, of Dundee, has accepted appointment as minister of the Theistic Church, London, in succession to the late Rev. Chas. Voysey, B.A. Dr. Walsh was formerly a Baptist.

We note that a vicar and secretary of a church bazaar have been prosecuted and condemned to pay costs for permitting gaming and lotteries. Quite right, too.

MINISTERIAL CHANGES: Rev. John Hinkin, M.A., late Congregationalist, Atherton, is certified by the Lancashire and Cheshire Advisory Committee for the exercise of the ministry in our churches; Mr. E. Glyn Evans, of the Unitarian Home Missionary College, Manchester, has been appointed minister at Dudley; Rev. Francis Wood, appointed to Colyton, Devon; Rev. Wyndham S. Heathcote, B.A., Anglican Clergyman, of Queensland, convert to Unitarianism in Sydney, N.S.W.; Rev. A. Cobden Smith has been welcomed at Colne; Mr. Carlier has been appointed lay-minister at Deptford; Rev. F. H. Vaughan, B.A., has been welcomed at Gee Cross, Hyde; Rev. Gardner Preston has been welcomed as minister to the Unitarian Chapel, Warwick; Rev. Thomas Elliot resigned at Southend.

DEATHS: Mrs. C. A. Peek, Wimbledon, Nov. 22nd, 52; Mr. Charles G. Starling, Finchley, Nov. 22nd, 80; Mr. A. H. Wadsworth, Halifax, Nov. 17th, 38; Mrs. William Taylor, Ilkeston, interred Nov. 23rd; Rev. Dr. Robert Collyer, New York, Nov. 30th, 89; Mr. J. H. Hodgson, Halifax, Nov. 26th, 60; Miss Clara C. Philpot, Hampstead Garden Suburb, Dec. 1st, 68; Surgeon Colonel Henry Martineau Greenhow, Esher, Nov. 26th, 83; Miss Mabel Hincks, Bristol, Dec. 1st, —; Mrs. E. A. Voysey, Birmingham, Nov. 29th, —; Miss Isabella Day, Bolton, Dec. 11th, 77; Mrs. Caldwell, London, formerly of Glenarm, Dec. 1st, 77; Mr. H. G. Bridges, Eastbourne, Dec. 4th, 78; Mrs. Arthur Nicholson, Hoveringham, Notts, formerly of Manchester, Dec. 14th, 63; Mrs. Peter Swinton Boult, Liverpool, Dec. 10th, 88; Miss Mary Slade, Manor Lodge, Hampstead, Dec. 16th, 78.

"OPEN-AIR THEOLOGY," Book of Van Sketches, 6d., by post 7½d.; 10 copies 5s., post free, from the Editor.

"THE LIFE OF FAUSTUS SOCINUS OF SIENA, the Unitarian Reformer," as written in Latin by Samuel Przipcovius, Polish Knight, in the year 1636, with English Annotations. Price 1s., or in school binding 9d.—Manchester: J. Galt and Co., 25 and 27, John Dalton Street; H. Rawson and Co., Printers, New Brown Street.

New Unitarian Church, Nelson.

AN APPEAL.

The above Church was opened for Public Worship on Saturday, November 30th, 1912. The total cost amounts to £1,200, towards which about £500 has been received up to date. This leaves the congregation in the serious position that £700 is still owing to contractors and others.

The prospects for the founding of a strong Unitarian Church in Nelson are most promising, but this heavy debt on a newly formed church may act as a deterrent to would-be new members.

An earnest and urgent appeal is now made for donations to reduce this burdensome liability, and to enable them the better to concentrate their energies in the acquisition of new members and the organisation of effective Sunday School work.

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